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MAXIMS.

MAXIMS,

REFLECTIONS,

&c.

BY

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ADVERTISEMENT.

In this advertisement the Editor has only one remark to make which can be of any importance to the public or to himself; it is that not one single Maxim is meant to apply to any living person whatever, but all are intended to refer to existing principles founded on the constitution of the human mind, and are, for the most part, the result of his own observations and reflections. Those adopted from other authors are not always particularised, to avoid the appearance of giving importance to

trifles, intended only to amuse an idle hour, from which the Editor seeks neither renown nor reward. From Lord Chesterfield's Maxims he has only adopted one, as they are a display of Court wisdom, always founded in cunning; in its modern sense, a detestable quality.

The concluding sentences from the Greek were translated and published many years ago, at the request of Lady Amherst, for the instruction of her noble relation, Lord Viscount Falkland, when a child, which having been long out of print are added, as they partake of the same character with the rest of the work.

MAXIMS,

ETC. ETC.

I.

He who wishes to be popular must look favourably on the vices and follies of mankind. This is said to be a marked characteristic of Talleyrand, and gave him an influence in the progress of the French Revolution.

II.

He who contends with knaves, by whom he has been injured, spends his time to the gratification of his enemies, without rendering any service to himself.

III.

Complainers never contribute to that comfort they expect from others.

IV.

Children and soldiers are the only persons who can be depended on to give direct evidence in a court of justice. Garrick, on a trial in Westminster Hall, was so confused that he was dismissed, as one from whom no information could be obtained*; and when he appeared at the Old Bailey to speak in behalf of Baretti†, he could give no answer, but what was referable to himself.

* This was a trial, by indictment, in Westminster Hall, before Mr. Justice Aston, February 24, 1775, against five persons, for a conspiracy to hiss Macklin off the stage of Covent Garden Theatre. When Garrick, among other questions, was asked what was a free benefit, the only answer he could give, was that a free benefit was—a *free benefit*.

Four of the defendants were found guilty of the conspiracy, and when they were brought up for judgment, Macklin compromised the penalty; upon which Lord Mansfield said, "Mr. Macklin, I always knew you to be a great actor, but you never *acted* better in your life than you have on this day."

† Baretti killed a man of the name of Evan Morgan, by stabbing him with a knife, in a rencounter in the Haymarket, October 6, 1769; for which he was tried at the Old Bailey, and acquitted.

V.

Nothing is more common than for men to censure others, without being aware that the faults they complain of are applicable to themselves.

VI.

Reason alone is a very unsafe test to try any man's conduct by; his passions, his fancies, his impulses, and his caprice, are often active while his reason is asleep.

VII.

Reason is generally subservient to prejudice and to early habits; and he is considered as a common enemy who attempts to estrange us from riveted associations.

VIII.

Of accurate truth there is less in the world than is generally supposed. My learned friend, Dr. Marshal, from whom I derived much early instruction, said that diamonds and gold were scarce, but not half so scarce as correct and accurate truth.

Independent of culpable misrepresentation, prejudice and partiality, originating in a thousand distortions of the mind, are common impediments. Wilkes, as every one knew, squinted frightfully, and was besides a very ugly man; nevertheless, a lady, who was strongly attached to his politics, said, he squinted no more than a gentleman ought to squint. And Opie, the professor of painting, told me that Buonaparte had a fine carnation hue in his face, whose complexion was of a sallow olive colour, somewhat like dried parchment.

IX.

The wisest and the most enlightened are rarely proof against the habits established by custom and education. Lord Bacon is lavish of commendation on the jurisdiction of the Star Chamber, and calls it one of the sagest and noblest institutions of this kingdom. When the law for burning heretics was repealed, and the liberty of the press established two years afterwards, the

people of England thought that the whole nation was going to destruction.

X.

The main support and stay of civil society is ORDER; to obtain which, endless artificial contrivances are instituted, generally lost sight of by the zealous advocates of *natural liberty*.

XI.

It is an employment worse than useless to attempt to set others right against their habits and prejudices.

XII.

No man's character is uniform.

Julius Cæsar, Cicero, and Pretrarch were all exceedingly vain of their persons. Cicero says of Cæsar, "I perceive in all he projects and executes, an inclination for tyranny; but on the other hand, when I see him adjusting his hair with so much exactness, and scratching his head with one finger, I can hardly think that such a man can conceive so vast and fatal a design as the destruction of the Roman commonwealth."

XIII.

Prosperity washes out the disesteem which belongs, and ought always to belong, to quackery, presumptuous ignorance, and imposture.

XIV.

The greatest art of a quack is to time his imposture.

XV.

Friendships seldom strengthen as life declines; youth is the season for all ardent passions. Dr. Johnson says, we must keep our friendships in repair; but this advice he found difficult to practise; and he established a twopenny club, after Mr. Thrale's death, to keep self-tormenting solitude at a distance*.

* Mr. Thrale was Dr. Johnson's particular friend, after whose death Dr. Johnson retired to Bolt Court to count the clock, as he says, with two sick and discontented women; and though Mr. Thrale left a property of more than three hundred thousand pounds, he neglected to bequeath him a small annuity for the remainder of a life already run out to more than seventy years.

XVI.

Those who are a little below us in wealth or station are always more watchful of their own consequence than those who never suspect a want of equality.

XVII.

Generosity is a quality generally liked; but there always lurks a secret displeasure in those who see it as a contrast to their own meanness.

XVIII.

No injury penetrates more deeply than the discovery of a subtile contrivance to make you the dupe of another's artifice.

XIX.

To insure the probable continuance of friendship there must be a parity of station and fortune, and some kindred pursuit.

XX.

He who expects friendship to last after the mutual pleasure that produced it has passed away, has no reason to complain when he finds himself disappointed.

XXI.

No man likes to be instructed at the expense of being lessened in his own opinion.

XXII.

By the French Revolution, a love of liberty has been taught to future generations to be a hatred of all authority, except that despotism which the asserters of liberty set up.

XXIII.

By the world crimes on a great scale, are admired or treated with indulgence. The revocation of the Edict of Nantz was applauded in France; and Richard III. had warm partisans after the murder of his nephews.

XXIV.

New inventions and discoveries, through envy or prejudice, are generally censured by those who ought to know their value. On Harvey's first discovery of the circulation of the blood, no physician who was then more than forty years of age assented

to the discovery; and in addition, he is said to have been disgraced in the public esteem as a visionary theorist, and to have lost his medical practice.

Mr. Pepys, a scientific man, in the reign of Charles II. suggested the great importance of sheathing ships with copper, and urged the advantages with sound and persuasive arguments; and says, in some despair, "I wish it were tried on one ship." But this experiment was delayed for nearly a century; and when it was tried, although it answered beyond expectation, yet the prejudice against innovation was so strong, that in Admiral Keppel's fleet, 1778, there was only one coppered ship.

XXV.

Good taste is founded in good sense. When a miniature coffin is handed about as a snuffbox, and a human skull as a drinking cup*, there can be no doubt that

* In the sockets of both eyes of this scull were gold plates, with a huntsman leaping over a five-barred gate engraved on one, and a whipper-in with his hounds on the other.

good taste is no longer respected or esteemed.

XXVI.

Minds saturated with acidity attribute every action to a selfish motive in a bad sense; but this is seeing the sun through a medium of darkness. Francesco Nori stepped in between Lorenzo di Medici and the assassin, and received the blow that sent him to the grave; Bulzan saved the life of the last king of Poland by a sacrifice of the same kind; and acts of charity are numerous by unknown persons.*

* Not long since, one John Came, a shoemaker, for many years during his life, sent two hundred pounds annually to the Cordwainers' Company, to be distributed among deaf-and-dumb and blind persons, which he usually sent in half notes of the Bank of England, with instructions to acknowledge their receipt in a given newspaper: he then sent the corresponding halves, and the benefactor was unknown. This benevolent man died May 13, 1796, and bequeathed upwards of thirty-seven thousand pounds stock in the three per cents. in trust to the Cordwainers' Company for ever, to distribute the interest of that sum in similar acts of charity.

XXVII.

Affection levels all inequalities.

XXVIII.

A man does not always dislike to be talked to on a subject he does not entirely comprehend, inasmuch as we have no dislike to be thought wiser than we are.

XXIX.

Forms of respect are established to guard prerogatives. And another use of forms is to keep silly people from endless deviations.

XXX.

Agreeable manners, more than talents, genius, or private worth, make a man sought for in society. Mrs. Montague *dropped* the acquaintance of Dr. Johnson, though, as Hogarth said of him, his talk to that of other men, was like Titian's painting compared to Hudson's.

XXXI.

Griefs that must be privately buried in the breast are the most bitter.

XXXII.

In England, penal laws to be operative must have the common consent of the people. Gibbon has observed, " whenever an offence inspires less horror than the punishment, the rigour of penal law is obliged to give way to the common feelings of mankind."

For upwards of twenty years any one might have been searched on entering a stage-coach, to ascertain whether he was the bearer of a letter which ought to be sent by the post, yet the government never ventured to enforce this legislative enactment, though hundreds of letters were sent daily by private hands. Sir John Barnard, in the year 1734, caused a very salutary law to be made to prevent gambling on the Stock Exchange; yet there has never been one instance of its being put in force from that time to the present, though millions have been won and lost since that law was made to prevent those gambling transactions, and are now of every day's occurrence.

XXXIII.

One who can do us no harm is rarely valued for his good nature.

XXXIV.

The best receipt to be agreeable, is to be natural and well bred.

XXXV.

" Truth is the first want of princes and of people."—*Charles X. King of France.*

XXXVI.

Of conversation there is less in society than is generally supposed; story-telling and asking questions make up the principal colloquial intercourse of mankind.

XXXVII.

Those who furnish amusement by exhibiting the ridiculous parts of other men's characters, are neither esteemed nor respected by the very persons whom they amuse.

XXXVIII.

Herodotus says, nothing in human life

is more to be lamented than that a wise man should have so little influence.

XXXIX.

He who has no great store of wit, if he has a desire to please and to be pleased, has one of the most agreeable qualities of social life.

XL.

Dexterous malignity blackens by insinuation: Shakspeare has given a good example in his character of Iago.

XLI.

In eagerness to seize an apparent advantage, reason is often made subservient to unreasonable expectations.

Some years ago an auctioneer, to make himself notorious, put up to sale what he called a Queen Anne's farthing, and nominally sold it for upwards of five hundred pounds, which gave him an opportunity to make an attractive advertisement. This intelligence reached the remotest parts of the kingdom; and a poor tenant on the

property of the Marchioness of Stafford, in Sutherland, found, as he supposed, one of these treasures; and as he thought it much too valuable to trust to any ordinary mode of conveyance, he brought it up to London himself, travelling the greatest part of the way on foot; but when he arrived, he was mortifyingly disappointed to find it a Nuremberg counter, with Queen Anne's head upon it, not worth the farthing it represented.

Mr. Comb, the late keeper of the medals and coins in the British Museum, said that from the time this puff of the great value of the Queen Anne's farthing appeared in the newspapers, he had paid more than twenty pounds for the postage of letters addressed to him on that subject.

XLII.

Ingratitude is a vice which implies all other vices.—*Cicero.*

XLIII.

He who is first wrong is most wrong.

XLIV.

Dignity without obliging manners is offensive ; though with them, it is popular.

XLV.

There is a *vis inertiæ* in the mind as well as in matter. At Paterno, a walled town on the western coast of Italy, the air is so bad that the whole population consists of less than a dozen inhabitants, and half as many ghastly looking soldiers. Here the soldiers were asked how they disposed of their time, to which they answered, " Eat, and drink, and lie sick." Why a soldier should be found to live here when a fishing boat could take him elsewhere, where he might enlist for bread and be safe, is against the common law of self-preservation.

XLVI.

Of questions which have many bearings the public never consider more than one ; and are generally more right in cases of moral justice than of political expediency.

XLVII.

There are many things not so difficult to do as to abandon your mind to do them.

XLVIII.

Those who have much knowledge are careless whether others know that fact or not; but those who know little are always anxious to be supposed to know much.

XLIX.

When expectation is disappointed, however unreasonable, former services are forgotten.

L.

Wearing qualities are founded in good sense and good feelings; wearing-out qualities are founded merely in sensation and prosperity.

LI.

The dreams of sleeping men are all made up of the waking man's ideas, though for the most part oddly put together.—*Locke.*

LII.

Deep-rooted ignorance has a principle of

vitality beyond rational expectation. When Copernicus demonstrated that the sun was in the centre of our planetary system he was branded with egregious folly, madness, and impious heresy, by the combined blockheads of all Europe.

Vulgar errors, of long standing, obtain belief, without having any foundation in truth. The sale of a wife in a public market-place, and the arresting a dead body on its way to interment, are of this description; neither of which have any foundation in law or common sense*.

* On Monday, December 16, 1816, at the Buttercross in Doncaster, a journeyman nailer sold his wife, with a halter about her neck, to a sign-painter for five shillings and sixpence.

At Buckland in Somersetshire, a labouring man sold his wife to a shoemaker for five pounds, and delivered her in a halter in the public street. (*Dorset Chronicle*, Dec. 1827.) Similar acts, often repeated, have established a belief on the Continent that this disgraceful practice is agreeable to the law of the land. The last instance of arresting a dead body was that of Sir Barnard Turner, an Alderman of London, in the year 1784.

LIII.

While philosophers were seeking to find a character for man to distinguish him from other animals, inconsistency ought not to have been forgotten*.

Men will often walk further to save a penny than to gain a shilling, to this principle, as one cause, may be attributed the failure of the revenue of the Strand Bridge.

LIV.

In civilized life to be happy the mind must be kept in motion.

LV.

Vanity is pleased with admiration; Pride with self-esteem, and receives attentions as a tribute, not as a gift, and belongs to no class in society; it originates in self-importance, and often in bad feelings towards man-

* The late Bishop of Durham, at the circuit dinners he gave to the Judges and the Bar never permitted the French wines to go further down the table than the silk gowns; by which he saved a few shillings and tarnished his respectability.

kind. Cicero, Petrarch, and Lord Erskine were all vain and amiable, but not proud.

LVI.

All like to be pleased, few to be instructed; hence a severe moralist is rarely agreeable, while a man of detestable qualities may be well received. It is difficult to imagine a character more unworthy or more contemptible than Falstaff. "He was," as Dr. Johnson says, "a thief and a glutton, a coward and a boaster, obsequious and malevolent; ready at all times to prey upon the poor and insult the defenceless; yet his company, thus despicable is made desirable, because he had an amusing wit and perpetual gaiety;" and as Clarendon says of Waller, "his wit and pleasant conversation made his company acceptable where his spirit was odious."

LVII.

"To live by one man's will becomes the cause of all men's misery." This is said by the great Hooker: and I suspect similar

sentiments in his writings were the cause of his being overlooked by Queen Elizabeth, as Paley's chapter of Pigeons is said to have cost him a bishoprick.

LVIII.

It is as useless as it is impolitic to complain of the world; for the world will be sure to be an overmatch for those who find fault with it.

LIX.

Characters of manners originate in society; but the enchanting character of nature originates in the heart.

LX.

Omiah* defined an English gentleman to be a person who did no work, had clean hands, and was never in a passion. To which definition might be added; to do as

* Omiah was a native of Otaheite, and brought to England by Captain Furneaux, July 14, 1774. Captain Furneaux commanded the sloop Adventure, which sailed on a voyage of discovery from Plymouth July 31, 1772, in company with Captain Cook, in his second voyage round the world.

you are bid*, to be kind to those whom it is your place to command, and never to take offence where no offence is meant.

LXI.

When friendship declines, it is lost.

LXII.

The art which makes others subservient to our views, while they think they are promoting their own, is a talent without moral virtue. Lord Burleigh advises Queen Elizabeth to suffer a certain class of her subjects "to be strong in hope, that with reason they may be content;" and this he calls *enameling*.

LXIII.

A cunning man is a common disgrace.

* When there was some hesitation between Mr. Burke and another gentleman, which should go out of a room first, he said, "I always do as I am bid; it is least trouble, and best bred."

The well known anecdote given to Lord Stair and Louis XIV. is a good instance of the recognition of this principle.

LXIV.

Civilities should never be declined when they are sincerely meant as proofs of respect.

LXV.

You may talk to, but you cannot converse with people who are destitute of previous knowledge.

LXVI.

Friendship is less in commercial countries than in those not commercial. Montesquieu says, "The English esteem but two things, wealth and merit."

LXVII.

Wrong begets wrong.

LXVIII.

Civility has its limits; to press any one to do what he is not inclined, is to pass those limits, and to be ill-bred.

LXIX.

We are most pleased with the happiness of others when it arises out of habits similar to our own.

LXX.

We often deceive ourselves by supposing that we are governed by reason, when we are governed by habit and sensation.

LXXI.

Accurate truth stands in the way of sharp wits.

LXXII.

It is easy to utter a sharp and cutting sentence if no regard be paid to truth or to the decorum of society.

LXXIII.

It is difficult to be at once great and agreeable. Washington was very rarely seen to smile; and one of the most renowned characters of antiquity never appeared elated in prosperity, nor dejected in adversity.

LXXIV.

The sheet anchor of happiness is religion.

LXXV.

Learning ought to be the weapon and instrument only of manly, honourable, and virtuous action.—*Lord Chatham.*

LXXVI.

The pleasure of believing what is impossible gives birth to impostors. Hence it has been believed that a woman, with the organs of vision at the ends of her fingers, was able to read the smallest print*; that a servant maid was an oriental princess†, and that an old woman lived without food‡.

* Her name was Macavoy, and she practised her art at Liverpool.

† This woman called herself Caraboo, Princess of Javasu, and became a person of great notoriety in the neighbourhood of Bristol in the year 1817.

‡ By which wonder she collected, in the course of two years, about two hundred and fifty pounds. She lived at Tutbury, in Staffordshire, and adopted this fraud on public credulity in the year 1807. To these might be added the *Fortunate Youth*, and many others.

LXXVII.

Without a foundation of solid virtue the noblest accomplishments lose their value.

LXXVIII.

He who cuts down a man's wonder creates an enemy. To deny the story of William Tell, in Switzerland, is to create a general hostility throughout the twenty-two Cantons. And in Sicily, to disbelieve that the group of fine chesnut trees, called the *Castagno di cento Covalli*, was once one solid stem, is an offence against common credulity.

LXXIX.

Credulity is governed more by the appetite for what is new and surprising, than by the laws of probability.

The confident belief in England that the Chevalier d'Eon was a woman, and not a man, must be attributed to this feeling. He had been educated as a boy from his infancy; when he grew up, he took the degree of doctor of civil law, was afterwards an officer of dragoons, knight of the order

of St. Louis, and secretary to the Duc de Nivernois at the peace of Fontainbleau, 1762, and was some time in England in the character of *chargé d'affaires*. Afterwards, for reasons never explained, he was dressed in woman's clothes, called himself *Mademoiselle*, and tells a tissue of falsehoods, and the English then believe him to be a lady, against all probable evidence, against their reason, and against common sense; and in this character he continued to his death. He died in extreme poverty, May 21, 1810, supposed to be about eighty-three years of age, in an obscure lodging in the neighbourhood of the Foundling Hospital, and for many years was supported by the kindness of those ladies who knew him in his days of prosperity. I knew a little of him, and saw him on the fourth day after his decease, *May* 25.

LXXX.

Words, with the public, have more influence than things. The government of

England thought it of importance to engage Dibdin, with a pension of two hundred a year, after a mutiny at the Nore, to write popular seafaring songs. From the same principle Mr. Pitt imprisoned a silly man for playing a jacobin air on a barrel-organ in the street; and the power of the Dukes of Norfolk and Northumberland in the heat of the French Revolution was annihilated, from their being called Jacobins, than whom, two men never existed who deserved that title less.

LXXXI.

Among the ancients, as well as among the moderns, words had the same influence on the multitude. Socrates was first called an atheist, and then poisoned; Cæsar and Cromwell were afraid of the title of king, though both ruled with despotic power without that title. And men in all ages have become insane with the word LIBERTY, when not a shadow of its meaning existed.

LXXXII.

To comply with the vices of others, and promote their good opinion of themselves, is to buy esteem at a greater price than it is worth.

LXXXIII.

The only palliative for vulgarity is uniform good nature; when that is wanting, vulgarity is something like brutality.

LXXXIV.

Men hate others by whom they know they ought themselves to be hated.

LXXXV.

Good qualities are often assumed to hide bad ones.

LXXXVI.

The many are more easily won by appealing to their sensations than to their reason.

LXXXVII.

When a bad man, high in authority and power, is less mischievous than he has been, he is accounted good. When he

has been atrociously unjust and becomes eminently successful, men have a happy way of reasoning about the compound character of man, and of comparing his vices to spots in the sun. Frederick the *Great*, and Napoleon *le Grand*, were characters of this description.

LXXXVIII.

Principle is the salt of society.

LXXXIX.

To preserve ourselves from tyranny we must be virtuous and united; but if we are too selfish or too corrupt for this union, it is better to yield up our liberty to one man than to submit to the domination of many.

XC.

Where there is love, all things interest; where there is indifference, minute details are tedious; and where there is hatred, disbelief is cherished, and trifles are thought contemptible.

XCI.

Aversions are easily made implacable when the parties hated each other before.

XCII.

Familiarity with any monstrosity makes it appear natural; thus fashions, however odious, are first adopted and then cherished.

XCIII.

All pleasures that sink deep into the heart are tinged with melancholy.

XCIV.

Sweeping censure gives to ignorance and prejudice the appearance of an enlarged understanding.

XCV.

No man is respected by others, who shews that he cannot respect himself.

XCVI.

Among imaginary derogations are obscurity of birth and want of wealth. Gray was ashamed that his father had kept a shop; and Congreve valued himself more

on being a private gentleman than on his literary reputation.

Obscure people, who are ambitious of making a large fortune, are only preparing for the moment when they will be in despair for their want of birth.

XCVII.

Selfishness is the bane of all social virtue.

XCVIII.

True politeness is founded in the absence of selfish feelings.

XCIX.

Confidence stamps the value of friendship.

C.

Those whose chief employment is to mend mankind always forget what share of it is wanting for themselves.

CI.

We like that others should resemble ourselves, but then we like that they should be subordinate to our will.

CII.

The odium of dishonesty is lessened in proportion to the number among whom it is shared; or as it is expressed by a popular author, " crime is diluted by the number of people concerned."

CIII.

He who is first wrong is most wrong.

CIV.

A complainer gratifies his enemies without attaching friends.

CV.

Speculative theories of imaginary good may foster discontent, but what we actually feel makes the most lasting impression.

CVI.

General character cannot be long hid from the world, though a particular vice may. The first Lord Foley, who possessed a large fortune and extensive patronage in the church, being asked why he neglected

to provide for a poor relation, who was a very unworthy clergyman, said, " because he has every vice but one, and for the want of that one, he puts it out of my power to serve him, and that is *hypocrisy*."

CVII.

Long civil war induces a people to surrender liberty for peace ; and long peace to encounter civil war for liberty.

CVIII.

No good contract can be ever made where only one party is benefited ; those who are cunning think otherwise : wise men know that unless there be a reciprocity in engagements, they will terminate when the necessity or compulsion that made them is removed.

CIX.

No person will sit with patience to hear any one praised for more than five minutes, but a commentator on others' defects will have willing listeners, and the minutes will not be counted.

CX.

Wrong-headed persons make a liberal use of contradiction, that they may be uppermost.

CXI.

A favour conferred that falls short of expectation cancels its whole worth.

CXII.

Nothing gives permanent pleasure equal to extensive knowledge.—*Cicero.*

CXIII.

He who reposes no confidence in others ought not to be dissappointed if none be reposed in him.

CXIV.

A present is worthless but as a sign of kindness and esteem; cost makes no part of its value.

CXV.

Ignorance and obstinacy are always companions.

CXVI.

Vice is always ready to fill up the gap left by misgovernment.

CXVII.

Some men suppose they gain by frankness what they lose by a careless indifference to principle. A certain Fellow of a College in Cambridge, of epigrammatic celebrity, who had but small preferment, said one day in the Combination Room that he would turn his mind to politics; on being asked, on what side, "What side! the buttered side, to be sure." And by the buttered side he became a bishop.

CXVIII.

He who praises another, and falls short of what is expected, had better have said nothing.

CXIX.

Lord John Russell says, "No government can withstand a combination of the stupid and the foolish."

CXX.

No man is ashamed to say he is poor, if he knows that he will not be believed.

CXXI.

Truth adulterated with romance poisons history.

CXXII.

Vulgarity and ignorance united in the same person tinges society with the darkest shade of discomfort.

CXXIII.

No man can be driven from his prejudices any more than he can be pleased against his will.

CXXIV.

We receive consolation when we are reminded of greater misfortunes than our own, whereas our sorrow ought rather to be increased than diminished. Sulpicius consoles Cicero for the loss of his daughter, by telling him, "Ægina, Megara, and Corinth, once great and populous cities, have now passed away, and nothing is left but their ruins."

CXXV.

General rules are often alleged to hide a dislike to grant what is expected from us.

CXXVI.

Those who are full of prejudices and fancies never allow the same indulgence to others which they expect for themselves.

CXXVII.

More characters are destroyed by whispering malignity than by open accusation.

CXXVIII.

When prudence amounts to privation, necessity does not make it the more agreeable.

CXXIX.

From insulated facts general conclusions are seldom correct, for prejudices and passions are enemies to uniformity of thought and stability of purpose.

CXXX.

Uniformity of character is a rare quality; and constantly disappoints the expectation of those who fancy that reason alone governs mankind.

CXXXI.

A man who is called the cleverest man

in the world, is so only, till he differs in opinion from the person who styles him so.

CXXXII.

" Love as if you should hereafter hate, and hate as if you should hereafter love," is honesty only to the sight, as a silverwash on copper, where the least wear shows the base metal.

CXXXIII.

By associating vice with a plausible display of virtue, and by mixing up some truth with falsehood, worthlessness becomes palatable ; and when adapted to the passions of society, the contagion spreads and becomes baneful to our best interests.

CXXXIV.

Natural character is often stifled in the endeavour to be what others wish us to be.

CXXXV.

Love is either rewarded with reciprocation, or with secret contempt.

CXXXVI.

Wit should be pointed and appropriate,

and not debased by low conceits. James I. used to say, when the lords of the council sat on any great matters of state, and came to make their report to him, " Well, you have sat; but what have you hatched?" Here the vulgarity is greater than the wit.

CXXXVII.

Happiness and security are the great ends of all good government.

CXXXVIII.

Conceited people never listen to reason till reason can do them no good.

CXXXIX.

The greatest men when they are blind are exceedingly blind. The opinions of Hume and Voltaire, on the merit of Shakspeare, are extraordinary instances of this blindness; Hume says of him. A striking peculiarity of sentiment, adapted to a single character, he frequently hits, as it were by inspiration; but a reasonable propriety of thought he cannot for any time uphold. —On Shakspeare being translated into

French, Voltaire is outrageous, and calls the translator a blockhead, fit only for the pillory, and to wear a fool's cap ; and for whom there are not enough of fool's caps in all France, for translating an author only fit for Bartholomew Fair.

CXL.

Where the worst men surround any man, the best cannot serve him.

CXLI.

He who makes others act by compulsion rather than by persuasion, though it be for their own benefit, must be regardless of reflected kindness.

CXLII.

Increased fame and reputation produce either increased love or hatred.

CXLIII.

Envy and ignorance are always ready to forward misunderstanding, with a hope of gaining some reputation by the benefit of contrast.

CXLIV.

To judge justly of men, the prejudices of their times must not be overlooked.

CXLV.

The sleep of friendship is its death.

CXLVI.

Friendships made by obligations are not lasting.

CXLVII.

Nothing is more common than for another man to become your enemy, because you will not be your own.

CXLVIII.

Ignorant men are more apt to find out reasons for what has never been explained than men of sense.

CXLIX.

Men are less forgiving towards those who oppose their follies than their vices, as they would at all times rather be considered knaves than fools.

CL.

He who employs his time to amuse others is more beloved than esteemed.

CLI.

When sorrow is at the flood, it is too great for complaints or tears.

CLII.

Difference of opinion on religious and political subjects has a tendency to narrow our habits of intercourse with those whom we sincerely esteem.

CLIII.

By the multitude, celebrity and greatness are the same; by philosophers they are analyzed, and often separated.

CLIV.

Natural rights so triumphantly advocated by ultra politicians, are very correctly stated by Paley to be "such as would belong to man, were there no civil government in the world." Therefore, when he enters into society, his natural rights are

at an end; and the laws that regulate the social compact, by which he enjoys civilization, it is at once his interest and his duty to uphold.

CLV.

The ignorant feel no veneration or respect for those objects which recal the remembrance of remarkable persons or memorable events.

CLVI.

Mutual civility polishes and refines our manners, but rarely advances our respect for plain and honest truth.

CLVII.

When knaves fail in their attempts to overreach others, it is by overvaluing their own sagacity.

CLVIII.

Inconsistency and irrationality are not sufficient grounds for incredulity. A tradesman will often spend hundreds a-year in advertising his goods, and take no pains to be civil in his shop, when an obliging manner is the

best of all advertisements, and costs nothing. The late Lord Lonsdale, in his last illness, sent for bad wine from an inn at Penrith, when he had many thousand pounds' worth of good wine in his own cellar. Lord Lovat stopped his carriage to buy gooseberries in his way from the House of Lords to the Tower, after he was condemned to lose his head.

CLIX.

Nothing is more often calculated upon than uniformity of opinion, and there is nothing in which we are more commonly disappointed. Every man's character is made up of a bundle of habits and sensations; and reason is only called in when it serves his purpose, and rejected for some better reason when it opposes a favourite propensity.

CLX.

The receiver is always unjust to the giver when kindness falls short of the receiver's expectation.

CLXI.

The follies we tell of others are often only as a mirror to reflect our own.

CLXII.

A man may flatter himself, when his genius and good sense are commended, that he has an influence over those by whom he is praised; but in that expectation he will be disappointed, for self-love always makes one exception.

CLXIII.

Bacon says, that extreme self-love will set a man's house on fire, though it be only to roast his eggs.

CLXIV.

Base natures, if they find themselves once suspected, will never be true.

CLXV.

He that defers his liberality till he is dead is rather liberal of what belongs to another than to himself.

CLXVI.

Manners make the surface of society, and integrity the heart.

CLXVII.

Whenever esteem is to be preserved by management, the cost is greater than its worth.

CLXVIII.

Noble disinterestedness is of all virtues the most popular.

CLXIX.

By studying trifles two of the best things in the world are neglected, knowledge, and your own understanding.

CLXX.

Men are more jealous of their little merits than of their great ones, because the former are more doubtful than the latter.

CLXXI.

What is natural is always original; what is the result of calculation is very rarely so.

CLXXII.

Bargain-making, or the desire of having

the credit of buying cheap, is an invasion of the principle of honesty, and often produces dishonesty itself.

CLXXIII.

It is the character of an ingenuous disposition, where it owes much to be willing to owe more.

CLXXIV.

It is unwise to press any political measure further than is consonant with the general sense of the community. This was a maxim of Plato's, and repeated with approbation by Cicero.

CLXXV.

Where virtue reigns the show of nice decorum is useless.

CLXXVI.

Force may vanquish, but mildness, justice, and generosity can alone produce complete submission.

CLXXVII.

Religion invigorates all our virtues, and softens calamity.

CLXXVIII.

When the passions are awake, reason is asleep.

CLXXIX.

When a friend has reduced himself from intimacy to the degree of a common acquaintance, his final absence leaves no traces of regret.

CLXXX.

Society without confidence soon becomes tiresome.

CLXXXI.

To inform the understanding and to entertain the imagination may amuse or awaken esteem; but he who kindles the affections has found the true secret of friendship.

CLXXXII.

Public mischief is often defended with success, by giving it a good name.

CLXXXIII.

Persevering parsimony is generally the effect of a narrow mind; but the world is mistaken when a miser is supposed to be without enjoyment. Mr. Hill, of Kemp

Park, who had been a leather breeches-maker, and afterwards a trader in gunpowder, concentred all his pleasure in the sole object of accumulation; and, like Timon, banished kindness from his heart, not from any ingratitude he had received, but, as he used to say, from the fear of experiencing it. He amassed a fortune of eight hundred thousand pounds, and bequeathed it principally to two persons, no way related to him.

Lee and Kennedy, nurserymen, at Hammersmith, rented of him a small tract of poor land near Hounslow Heath, on a lease, which they exceedingly improved before the expiration of the term. Mr. Lee then applied for a renewal of the lease, fully prepared for a considerable advance; but, contrary to his expectation, Mr. Hill granted him a longer term than he had any reason to expect, and at the old rent; on which Mr. Lee expressed himself very much obliged for the favour. "Favour! I never granted a favour in my life, for

I never would put it in the power of any man living to be ungrateful to me; you have already enabled me to let all my poor land in this neighbourhood at a high rent, which I never could have done, had you not shown by your management what it was capable of producing; and I grant you these terms that you may be encouraged to make still greater improvement, by which I shall be a greater gainer than by increasing your rent."

CLXXXIV.

Uncouth habits and supercilious manners are often more prejudicial to a man than bad principles; the former being always visible, and the latter, more deeply seated.

CLXXXV.

A rude man courts hostility.

CLXXXVI.

Good breeding the Stoics ranked among the number of the social virtues.

CLXXXVII.

Natural disposition is best known when it is least watched.

CLXXXVIII.

Manner is so important in society, that the best men are undervalued for the want of it. Dr. Johnson was an illustrious example of one who sometimes diminished the force of his own colossal intellect by the want of courtesy. One who accommodates himself to every fancy of others when they are present, without caring one straw about them when out of sight, will be beloved; while he who is sincerely ardent to serve them, without consulting their inclinations, will be always shunned, and often hated.

CLXXXIX.

It is a proper, as well as a benevolent rule to believe what we hear, when it is to the credit of a friend, and only believe what is proved, when it is to his disadvantage.

CXC.

The best men never please themselves; the bad never please any but themselves.

CXCI.

Resolute thoughts find words for themselves; he who feels deeply will express strongly.

CXCII.

Rational freedom, which promotes and secures our best interests, is the parent of virtue, and virtue is the only source of public and private happiness.

CXCIII.

He who acts honestly and disinterestedly will always have the satisfaction of respecting himself, whatever may be his estimation with others.

CXCIV.

Ignorant minds, thoroughly dismayed, are pliant to superstition.

CXCV.

He who has no quality to win affection can never be popular, however honest or however virtuous.

CXCVI.

By those who are not generous, generosity is accounted a folly.

CXCVII.

The three things that govern mankind are reason, passion, and superstition; the first governs the few, the two last share the bulk of mankind.—*Locke.*

CXCVIII.

Half a truth told to deceive, has all the inequity of a falsehood, with the addition of dishonourable artifice and cunning.

CXCIX.

Those who know little are obliged to be *positive* of every thing they are supposed to know, as they cannot afford to suffer any diminution of credit.

CC.

When cheerfulness is produced by effort the end is always defeated.

CCI.

Respect and regard are influenced by reason and governed by it, but attachment often subsists when reason is subverted.

CCII.

Liking and disliking do not depend on virtues or vices. Waller was liked without one single virtue; Dr. Johnson liked Topham Beauclerk, who had no quality which he professed to value or esteem. And of Queen Elizabeth, the reigning favourite of her heart was the worst man in her dominions*.

CCIII.

Right, as applied to things, is a moral power of action and possession, in conformity to law: hence no man has a right to do wrong, although he may have the power.

CCIV.

"No book can be really good which cannot be read with pleasure a second time. All works of imagination require painting and music to be discreetly intermixed from time to time with a few short philosophical

* Robert Dudley, Earl of Leicester, who murdered his first wife and administered poison to his second; in which art he is said to have been wonderfully skilled.

precepts. This is one reason why Horace, Virgil, and Ovid have always pleased."

CCV.

Advice given before it is asked is never thankfully received, as no one likes to have his ignorance anticipated.

CCVI.

The advantage of intellectual attainments is thus beautifully expressed by Cicero: "They give mental food to the young, and amusement to the old; are an ornament in prosperity, and furnish consolation and a refuge in adversity."

CCVII.

Expostulations are apt to end well between lovers, but ill between friends.

CCVIII.

Sir Thomas Gresham said that he always bought dear, and sold cheap. The modern practice in trade is to buy cheap, and sell dear.

CCIX.

When statements have the credit of being coloured with artifice, the truth when told becomes the best deception.

CCX.

Mutual confidence is the strongest bond of social life.

CCXI.

It is extraordinary that praise should ever be solicited, since it is quite certain, when so obtained, it can be good for nothing.

CCXII.

To rule by mere will is to rule by violence, and violence is war.

CCXIII.

With a barbarous people, to surmount a difficulty is equivalent to genius. In Russia to move a granite rock of more than fourteen hundred tons a distance of eight miles, on which the equestrian statue of the Czar Peter is placed, is still looked up

to as a wonder; though it was reduced to half its original size, after it was brought to St. Petersburg.

CCXIV.

Every diminution of sympathy is a probable abatement of the durability of friendship.

CCXV.

Abstract theories on the institutions of society are apt to disappoint expectation; hence all novelties in government should be entertained with doubt and suspicion. In the marriage contract, the impossibility of dissolving it, under any circumstances, implies injustice and absurdity, as in the Roman Catholic church; yet, if the result be well considered, it might be found difficult to make a regulation on the whole better adapted to social order. The same objection might be made to the law in England which requires the unanimous opinion of twelve men in a jury-box, who never are and never can be entirely unani-

mous on any doubtful matter; yet there is this important advantage from making unanimity essential to their verdict, the opinion of no one of the twelve can be slighted or neglected, and consequently the full force of their united judgment is necessarily brought to bear upon the point in discussion; and thus, if the majority of votes has not its due influence, the majority of thought and intellect is more certainly and accurately ascertained.

CCXVI.

The characters of men, when truly drawn, are instructive to mankind: of such are those of Louis XIV. and William III. "Louis XIV. had a sort of stiffness and perseverance, arising from arrogance or obstinacy, by his flatterers styled fortitude and firmness. In religion he was a bigot; in politics false, suspicious, and timid; in government insolent and oppressive; the property of his mistresses, the pupil of his confessors, the dupe of his ministers; a

sore plague to his neighbours; a sorer to his own people; vainly addicted to war, without the talents of a warrior; a dishonourable enemy; a faithless ally; and with small abilities a great troubler of the world."

William III. is thus sketched by Sir William Temple, who knew him well: "He was a man of the most decisive judgment, of the most consummate knowledge; the sincerest man in the world, and hated all tricks and those that used them."

CCXVII.

Tediousness in writing does not depend on minuteness of detail, but on telling what illustrates nothing. The minute details of Sterne exhibit true portraits. My Father, my Uncle Toby, and the Corporal are as if drawn and finished by Hogarth and Teniers. And the same may be said of the inimitable works of Fielding, Smollet, and Goldsmith.

CCXVIII.

Plutarch says, Τῆς ἀληθινῆς ἀρετῆς καλλιστα φαίνεται τὰ μάλιστα φαινόμενα· which Lord Grenville translates, "Real virtue is most loved where it is most nearly seen;" and Langhorne, "Real and solid virtue, indeed, the more it is seen the more glorious it appears."

CCXIX.

Pleasures are generally most valued which are most productive of engagement and activity in the pursuit.

CCXX.

Indiscriminate praise, however it may affect to be thought excess of candour, is commonly the effusion of a frivolous understanding.

CCXXI.

Engagement and occupation are essential to happiness.

CCXXII.

The quality we call Vice, in a moral sense, is that if generally practised would produce misery; and Virtue, that which promotes the general happiness. By this rule the knot may be untied which has so often perplexed moralists, by the Proteus character of these two qualities in different nations, and in different ages of the world.

CCXXIII.

Liberty, as it regards wild animals, is the power to follow their natural instincts; as it regards man in a civilized state, it is the not being restrained by any law but what conduces in a greater degree to the public welfare.

CCXXIV.

Flippant nonsense is more popular than grave and silent dulness; for although the former be more troublesome, yet we escape the suspicion that there lurks any latent pride by which we may by possibility be undervalued.

CCXXV.

Obstinate people fancy every body wrong but themselves. A juryman once told me that he was always empannelled with eleven obstinate men.

CCXXVI.

Who talks from thought and reflection is rarely eloquent; Madame de Staël was the only exception I ever knew to that rule.

CCXXVII.

Falsehoods enforced with daring assurance, succeed better with the world than truth feebly told and feebly supported.

CCXXVIII.

An appetite to account for every thing is the origin of endless absurdities, even among men of sense.

CCXXIX.

Singularity is pride in one of the countless shapes it assumes.

CCXXX.

Poverty is the mother of sedition and want is always dangerous to public tranquillity.

CCXXXI.

Those who have an object depending which strongly engages their hopes and fears, are inclinable to superstition. Spenser says, "it is the manner of men, that when they are fallen into any absurdity, or their actions succeed not as they would, they are always ready to impute the blame thereof unto the heavens, so to excuse their own follies and imperfections." Hence, by imposing on themselves, they are easily wrought upon to believe the absurdities in which they are in no way concerned, and to confound the reasonableness of things with phantoms of the imagination.

CCXXXII.

A man's own good breeding is the best security against other people's ill manners.

CCXXXIII.

The permanency of most friendships depends upon the continuity of good fortune.

CCXXXIV.

Ambition is a primary cause of unhappiness in the world: Montesquieu says, "I visited the galleys and I did not see one unhappy face."

CCXXXV.

Enjoy the present hours so as not to injure those that follow.*

CCXXXVI.

Heroism that results from just morals interests few; the heroism that is most destructive, is the admiration of the multitude!

CCXXXVII.

Enmity is the more bitter where a sense of dignity obliges us to conceal the cause of our resentment.

* Sic præsentibus utaris voluptatibus, ut futuris non noceas.—*Seneca.*

CCXXXVIII.

To oppose a favourite prejudice is to risk odium, if you succeed, and contempt, if you fail.

CCXXXIX.

Friendship and affection are the most delightful qualities in human life; though like other qualities they are subject to decay.

CCXL.

Hope is the link that unites all our pleasures.

CCXLI.

Men of talents govern fools; yet some fool or other often governs a man of talent.

CCXLII.

In critical times it is a false calculation to suppose that men will suffer bad things because their ancestors have suffered worse; and it is a rare quality to know the best time and manner of yielding what it is impossible to keep.

CCXLIII.

Old friends are the best advisers, but seldom the most agreeable, because they are generally regardless of pleasing at the expense of truth.

CCXLIV.

Those whom guilt stains, it equals.

CCXLV.

Patriotism,* like pure gold, has, in every age, been estimated as of the highest value; but pretenders have always made it a base currency in popular commotions.

* A whimsical view of this quality was given to the Emperor Joseph II. by Zoffany, the painter, when he was once asked by him, in the Florence Gallery, what countryman he was; to which he replied, an Englishman. "An Englishman! Zoffany is not an English name." "No, I was born in Germany." "Then," said the Emperor, with some surprise, "how is it that you are an Englishman?" "Because England is the country where I have been able to live since I was born." The Emperor felt the ingenuity of the remark, and gave him a commission to paint a large picture of himself and the imperial family.

CCXLVI.

He who encumbers another with obligations which he expects to be repaid with interest, courts hostility from the very person on whom he confers his favours.

CCXLVII.

When the mind is engrossed by a prejudice, it seldom reflects, though the person be not wanting in previous knowledge or sagacity

Old Gerard, who was a scientific man and an observer of nature, believed in the existence of a goose produced from the spume or froth of the sea; and concludes his extraordinary account by saying, "For the truth hereof, if any doubt, may it please them to repair to me, and I will satisfy them by the testimony of good witnesses." Josephus says, that several wild beasts brought to Rome, and turned into the Circus where there were parcels of earth taken from their respective countries, each immediately ran to his native soil. The story

of Arion, and Pliny's dolphin, that daily carried a boy to school, across the bay of Baia, are instances of blind belief of the same kind.

CCXLVIII.

It is to live twice when you can enjoy the recollection of your former life.

CCXLIX.

It is the last of all infamies to prefer existence to honour, or for the sake of life, to lose every inducement to live.

CCL.

In successful military operations all men assume a part; but disasters are always attributed to one.

CCLI.

Speaking is acting, in philosophical strictness, and as to all moral purposes; for, if the mischief and motive of our conduct be the same, the means we use make no difference.

CCLII.

In language, the ignorant have prescribed laws to the learned.

CCLIII.

History is philosophy teaching by examples; and if it does not make us morally or politically better; the study, Tillotson says, is only a plausible sort of idleness.

CCLIV.

To doubt the truth of those facts, respecting the nature of which we are entirely ignorant, and concerning which we have no previous knowledge, is generally a contrivance to make our ignorance wear the appearance of reasonable scepticism.

CCLV.

A true story embellished with fictitious circumstances takes from its real value: for a story should be a specimen of life and manners; but if the surrounding circumstances are false, it is no more a representation of reality; and, therefore, no longer worthy of attention.—*Dr. Johnson.*

CCLVI.

He is deserving of praise who considers not what he may do, but what it is becoming him to do.

CCLVII.

There can be no friendship without virtue, for that intimacy, which amongst good men is called friendship, becomes faction, when it subsists amongst the unprincipled.—*Sallust.*

CCLVIII.

The powerful hold in deep remembrance an ill-timed pleasantry.

CCLIX.

When modesty is once extinguished it never returns.—*Seneca.*

CCLX.

Meddling with what does not belong to us is the fermenting leaven of social life. When any one acts with indiscretion, it is common to enlarge upon it with reference to our own superior prudence; whereas the better part would be to conceal what we often, through want of knowledge, or by design, uncharitably aggravate.

CCLXI.

Men are more prone to revenge an injury than to repay a benefit; because obligations are burdensome and painful; but taking vengeance seems to be something gained.

CCLXII.

Monarchy is the best government or the worst. A French author of celebrity, in the reign of our Henry VI., says that England is the place in the world where public justice is most equally administered, and where the people suffer the least violence; and so it is at this day.

CCLXIII.

A promise given only to serve a purpose, and not kept, does more injury to him who gives it, than the serving that purpose does him good.

CCLXIV.

Craftiness is a despicable quality, and undoes itself. It can never deceive long; and where it becomes apparent, it becomes impotent.

CCLXV.

Ingenuity may be founded in deceptive nonsense; but there can be no good taste which is not founded in truth.

CCLXVI.

One ungrateful man does an injury to all who are wretched.

CCLXVII.

The many more readily submit to hereditary greatness than to greatness acquired by superior merit and talents; because envy has a greater influence over our minds with regard to those who have been born our equals, than towards those who, in rank, have always been our superiors.

CCLXVIII.

In an argument, he who advances more reasons than are necessary is sure to lose the benefit of those that are directly to his purpose; for he who is weak in defence will seize the weak points of his adversary, and endeavour to make them principal to

smother and annihilate those positions which cannot be successfully opposed.

CCLXIX.

The science which teaches men their duty, and the reasons of it, is called moral philosophy, and was the basis of all the different systems of philosophy of the ancient world. It was the high sense of this science that fortified Metellus against the entreaties of his friends, when they urged him to vote for a law he disapproved, yet dangerous to him to withhold his assent. On which occasion he said, "It is the characteristic of a man of virtue and honour to act rightly, whatever consequences may ensue." This maxim is so important to morals that it cannot be too often insisted upon, or too firmly fixed in the mind.

ERRATA.

Page 32, for *Covalli* read *Cavalli*.
Dele Maxim CIII., it being repeated, by mistake.

APHORISMS

TRANSLATED FROM THE GREEK.

I.

Wisdom alone is lasting.

II.

Men are deceived by unreasonable hopes.

III.

A road is never long to learn what is useful.

IV.

Friends are only known in adversity.

V.

Valour is the greatest shield to mortals.

VI.

When a kindness is received, remember it; and conferring one, forget it.

VII.

Injury makes a tyrant.

VIII.

The secrets of a friend, for the sake of revenge, should never be revealed.

IX.

Injury and sorrow should be borne with fortitude.

X.

Either say what is better than silence, or be silent.

XI.

Not only abstain from wrong, but even from the pursuit of what may create suspicion.

XII.

Virtue alone should govern the affairs of men.

XIII.

He who is about to consult with any one concerning his affairs, should first know how he has managed his own.

XIV.

When a rich man engages in disgraceful affairs, what would he not do were he poor!

XV.

Pleasures are proper if they are honourable; but not, if they are sensual.

XVI.

Clouds obscure the sun, and passions the mind.

XVII.

Resolve deliberately; but when resolved, act firmly.

XVIII.

Having been guilty of a disgraceful action, hope not to lie concealed; for although you may be concealed from others, you will be conscious to yourself.

XIX.

Consider what you are about to say, that the tongue may not run before the understanding.

XX.

Those citizens are most wise who dread infamy more than the laws.

XXI.

Wicked men who obtain authority never fail to produce public calamities.

XXII.

His death is to be envied who dies doing good to a friend.

XXIII.

A Lacedæmonian, being asked why Sparta was unfortified, said, Do not deceive yourself; it is fortified by the virtues of the inhabitants.

XXIV.

If orderly men see the wicked disgraced, they will adhere more readily to virtue.

XXV.

He who spares the wicked, injures the good.

XXVI.

Misfortunes bring men together.

XXVII.

Immortal glory cannot be bought with money.

XXVIII.

No one who is arrogant escapes the punishment that is due to arrogance.

XXIX.

A wise man in himself carries about him his possessions.

XXX.

Labour is the parent of glory.

XXXI.

Æsop, once, having lit a lamp, went about with it, in the day-time, and being asked why he did so, said, that he sought a MAN.

XXXII.

Wicked manners pervert nature.

XXXIII.

Simplicity of discourse characterises an innocent man.

XXXIV.

Alexander, having heard that Darius was leading three hundred thousand men into the field, said, One butcher is not afraid of many sheep.

XXXV.

Bears and lions are the most savage beasts in the mountains; but tax-collectors and informers, in the cities.

XXXVI.

Anacharsis the Scythian being asked, what was hostile to men, said, They, to themselves.

XXXVII.

It is equally dangerous to give a sword to a madman, and power to a wicked man.

XXXVIII.

Hidden wickedness is more mischievous than declared wickedness.

XXXIX.

Virtue, although a man be dead, is not lost.

XL.

Antisthenes, being praised by wicked men, said, I fear lest something badly has been done by me, that I please such.

XLI.

Be not elated to appear better than wicked men; but grieve, being worse than good men.

XLII.

He who knows useful things, not he who knows many things, is wise.

XLIII.

Look into your own words and actions, that you may yourself commit the fewest mistakes.

XLIV.

It is the business of a skilful pilot to be provided against the changes of the winds; but of a wise man against those of fortune.

XLV.

All men affirm that wisdom is the greatest good; but there are few who strive to possess it.

XLVI.

It behoves a good man to remember past, and to do present things; but it also behoves him to make sure of the future.

XLVII.

Virtue is the greatest accomplishment among men.

XLVIII.

There is nothing more intolerable than the presumption of ignorance.

XLIX.

Socrates, seeing a young man rich and uninformed, said, Behold a gilded slave.

L.

Glory and riches, without understanding, are not safe possessions.

LI.

Thunders affright children, and threats, fools.

LII.

A coward bears arms against himself.

LIII.

Alexander, when certain persons asked him to behold the daughters and the wife of Darius, said, It was shameful that those who had conquered men should be conquered by women.

LIV.

Leonidas, hearing that the sun was obscured by the weapons of the Persians, said, That is good news; for then we shall fight in the shade.

LV.

Socrates, being asked, From what things it behoves us chiefly to abstain, said, From base and unjust pleasures.

LVI.

A Lacedæmonian woman, when her son was lamed in battle, said, O son, grieve not, for thou shalt remember thy own valour at every step.

LVII.

Bion the sophist said, That the love of money was the source of every evil.

LVIII.

Timon the misanthropist said, That insatiableness and vanity were the elements of evils.

LIX.

Æsop, being asked what advantage was derived from a falsehood to those who practised lying, said, This, although they speak truth, not to be believed.

LX.

It is preferable to fall amongst ravens than amongst flatterers; for although the former injure the body of the dead man, the latter hurt the soul of the living.

LXI.

Demosthenes, when a certain man was lampooning him, said, I do not descend into a contest, in which the conqueror loses more than the conquered.

LXII.

Little kindnesses in season are greatest to those who receive them in adversity.

LXIII.

To conquer one's self is the first and best of all conquests; but to be conquered by one's self is both most shameful and most disgraceful.

LXIV.

Anacreon, the lyric poet, upon receiving a talent of gold from Polycratus the tyrant, gave it back, saying, I hate a gift that compels me to have sleepless nights.

LXV.

Socrates thought that he knew nothing, except this one thing, that he knew nothing, but others knew not that.

LXVI.

Simonides said, That he never repented of silence, but of prating, often.

LXVII.

Bion the sophist, seeing an envious man very dejected, said, either to him has happened a great evil, or to another a great good.

LXVIII.

Æsop, being reproached because he had a hard favoured countenance, said, Attend not to my face, but to my mind.

LXIX.

Antisthenes the Socratic, to a man saying that war destroyed many poor, said, No, but it will make many.

LXX.

Socrates, to a person inquiring how any one might be well esteemed among men, said, If he endeavours to be such as he is desirous to seem.

LXXI.

The Cretans commanded their children to learn the laws in a certain *recitative;* and then ordered them to learn the hymns of the gods.

LXXII.

Solon, being asked why he had not enacted a punishment against those who beat their fathers, said, Because I did not think that there could be such persons.

LXXIII.

Aristotle said, That the roots of discipline were bitter, but the fruits, sweet.

LXXIV.

Choose rather to die honourably than to live disgracefully.

LXXV.

He is not rich who possesses many things, but he who does not stand in need of many things.

LXXVI.

Honour has been a preceptor to all men.

LXXVII.

Nothing so conduces to benevolence as the good estimation of good actions.

LXXVIII.

Every wise and useful man hates a lie.

LXXIX.

Solon, being asked how states could best preserve their family compact, said, "By the citizens obeying the magistrates, and the magistrates the laws."

LXXX.

That city is most strongly fortified which has good men, who live according to the law, and who punish the unjust.

LXXXI.

All men who have learnt to be ruled rightly will also know how to govern when they have authority entrusted to them.

LXXXII.

Glorious war is to be preferred to disgraceful peace.

LXXXIII.

To bad men, gain is preferable to justice.

LXXXIV.

Iron for safety in war is better than gold; but in life, reason is better than riches.

LXXXV.

Pythagoras said, that was the best of States which had good men.

THE END.

C. Whittingham 21, Tooks Court, Chancery Lane.

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